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Religions - Islam

# ISLAM AWAKENS

HERRICK B. YOUNG



A COURSE FOR SENIOR GROUPS  
STUDYING THE MOSLEM WORLD



# ISLAM AWAKENS

A COURSE FOR SENIOR GROUPS

BASED PRIMARILY ON

*The Young Moslem Looks at Life*

(MURRAY T. TITUS)

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## CONTENTS

INTRODUCTION	3
<i>Session I: PRESENTING ISLAM</i>	13
<i>Session II: THE RELIGION OF ISLAM</i>	21
<i>Session III: "THE PERFECT RELIGION"</i>	25
<i>Session IV: ISLAM, SOCIALLY AND POLITICALLY</i>	29
<i>Session V: ISLAM TODAY</i>	34
<i>Session VI: WHAT CAN WE DO ABOUT IT?</i>	37
<i>Appendix A: WORSHIP MATERIAL</i>	41
<i>Appendix B: SELECTIONS FROM THE GREAT LITERATURE OF THE MOSLEM WORLD</i>	44

## INTRODUCTION

THE purpose of this study is to help groups of Christian young people in this country to a realization of the interesting problems facing young men and women in the Moslem world. Christian youth cannot build a new world without reaching an understanding of the situation in all parts of it. A mutual appreciation and understanding is essential for Christian young people, and this includes an awareness of the awakening taking place in Moslem lands.

More specifically, this study seeks to acquaint the young people of the United States with the background of Islam, and with the problems and aspirations of that group of nations and individuals comprising the Moslem world and reaching right around the globe with a population twice that of our own country. The way in which Mohammedan traditions and superstitions are giving way before the advance of Western science and education presents a fascinating picture by itself. Of still greater interest to us is the effort being made by missions from the United States and by the struggling national churches within Moslem lands to face the opportunities and challenges of today. The part that Christian youth groups, individually and collectively, can play in this strategic situation forms the kernel of the study.

As outlined in this pamphlet the course is arranged in six sessions. Nevertheless it is hoped that many groups will devote a much longer time to it, for the subject is so vast and absorbing that the brief introduction that can be gained in six sessions is only skimming the surface.

The course may be used not only through a specified period within the regular yearly program of young people's classes and societies but also in the youth groups of church schools,

of missions, summer conferences, and training schools of various sorts. For short week-end institutes selected topics may be taken from the course according to the theme that is being emphasized.

The material for each session in this manual contains: (1) a statement of the objective; (2) a statement of the procedure for use in the class period; (3) a preview of the following session including three general questions, for which the entire group should be required to find the answers from their assigned reading; (4) a suggested pupil assignment for the following session; (5) a list of sources for the leader.

Although the course as outlined constitutes a complete unit, it will be greatly enriched by the development of additional material where possible. It is not expected that the average group will undertake all the projects suggested; the list is made long to afford choice. The projects may be presented to the class at appropriate points in regular group sessions, as indicated, or in an extra session, at the discretion of the leader. Or the group may wish to carry its study further in a reading club which may meet in pupils' homes, where papers may be read and other projects developed.

Some of the special topics may be acceptable as theme topics in the pupils' public school courses; the leader may profit by calling attention to this fact.

Assignments, to be made by the leader, are of two kinds: (1) Reading assignments, suggested in the teaching plan of each session as preparation for the next; these include passages in *The Young Moslem Looks at Life* by Murray T. Titus,<sup>1</sup> to be read by the entire group, and collateral reading to be done by selected individuals or by everyone. (2) Assignments of special topics to committees and individuals who will be responsible for presenting reports to the group. All assignments should be made well in advance, and the time to be

<sup>1</sup> New York, Friendship Press, 1937. Cloth, \$1.00; paper, 60 cents.

allowed for the presentation should be specified. The leader should encourage the members to participate as much as possible, although he will hold the main thread of the discussion in his own hands and close each session with a summary of the point covered.

In recent years changes in the Moslem world have been taking place with such speed that one of the most difficult aspects of leading this course will be keeping up to date. Even recently published books cannot be depended upon for information regarding current events or movements which affect the study. For such facts newspapers and journals of the period in which the class is meeting must be followed. *Moslem Editors Say*—, compiled by Herrick B. Young,<sup>1</sup> contains excerpts from the Moslem press which will provide illustrative material throughout the course.

One way to keep up to date would be to start at once a scrapbook on the Moslem world. Get together a file of newspapers and magazines of the *Time* or *Literary Digest* type, and clip all articles bearing on the Moslem world. This research should go back to January 1, 1937, at least. Then keep this record up to the minute with subsequent news reports and articles. Pictures, too, from rotogravure supplements and from the daily press will be of interest. When the class begins, work on the scrapbook can be turned over to a small committee as one of the class projects.

Let the leader be forewarned that he will need ample preparation in approaching a course such as this, for fundamental questions concerning international affairs, relations between races, and the basic purposes of evangelical missions will have to be faced and some conclusion formed which will affect individual and group action.

The study of the Moslem world also presents difficulties

<sup>1</sup> New York, Friendship Press, 1937. Twenty-five cents.

in that it does not deal with a single country, such as China or India. Rather the subject covers a widely scattered group of nations varying greatly in many respects. Hence, generalizations are even more dangerous than usual. What may be true in one Moslem country today may not be true elsewhere.

#### MATERIALS FOR THE COURSE

It is practically essential for the informational background necessary to an understanding of these problems that the group should have available *The Young Moslem Looks at Life*, by Murray T. Titus, the study book for seniors upon which this course is primarily based. If possible each member of the group should have a copy, or have access to a copy for reading and for reference. In any event, if the plan suggested in this book is used, each group or committee will need at least one copy. Several copies of this pamphlet, *Islam Awakens*, should be available for use by group members in handling assignments and leading discussions.

#### ESSENTIAL BOOKS FOR THE LEADER

*Mecca and Beyond*, by Edward M. and Rose Wilson Dodd.

New York Central Committee on the Study of Foreign Missions and Missionary Education Movement, 1937. Cloth, \$1.00; paper, 50 cents. An introductory book, published jointly, for use by both men and women. Each Moslem country or major area is surveyed and the work of Christian missions described. The opening and closing chapters give the historical background and state the challenge of the Moslem world to the Christian church.

*What Is This Moslem World?*, by Charles R. Watson. New York, Friendship Press, 1937. Cloth, \$1.00; paper, 60 cents. A stimulating book for study and general reading by all who want an authoritative interpretation of Moslem life and thought. Dr. Watson, president of the American University



at Cairo and an outstanding leader in the Christian world enterprise, handles with sympathy and insight the past and present relationships of Moslems and Christians and the large issues facing Christian missions.

*Moslem Editors Say*—, compiled by Herrick B. Young. New York, Friendship Press, 1937. Paper, 25 cents. A unique compilation of articles and editorials translated from Moslem newspapers and journals in the Near East. The collection presents an interesting cross-section of Moslem opinion about contemporary movements in politics, social life, education, and religion.

*Tales from Moslem Lands*, edited by William W. Reid. New York, Friendship Press, 1937. Large format; illustrated. Paper, 50 cents. A new edition of a collection of adventure stories from the Moslem East.

*Fun and Festival from Moslem Lands*, by Catherine Miller Balm. New York, Friendship Press, 1937. 25 cents. Suggestions for programs and socials.

#### ADDITIONAL BOOKS OF INTEREST

The following books are all of great importance if the leader is to be prepared to lead the discussions and to refer the members of the group to source material as questions arise. The volumes are to be found in college libraries, most public libraries, and at denominational headquarters. By careful planning it should be quite possible to have them available during the course.

*Moslem Women Enter a New World*, by Ruth F. Woodsmall. New York, Round Table Press, 1936. \$3.00. An excellent study of the amazing changes in the Near East and what they portend.

*The People of the Mosque*, by L. Bevan Jones. London, Student Christian Movement Press, 1932. (Available from the

- Missionary Education Movement, 150 Fifth Avenue, New York, \$2.00.)
- The Koran*. Tr. by James M. Rodwell. New York, E. P. Dutton & Co., 1909. (Everyman's Library edition.) 80 cents.
- Christendom and Islam: Their Contacts and Cultures Down the Centuries*, by W. Wilson Cash. New York, Harper & Brothers, 1937. \$2.00.
- The Arab at Home*, by Paul W. Harrison. New York, Thomas Y. Crowell Co., 1924. \$1.00.
- The Turkish Transformation*, by Henry E. Allen. Chicago, University of Chicago Press, 1935. \$2.50. An interesting picture of the swift pace and far-reaching consequences of the modernization of Turkey.
- The Pageant of Persia*, by Henry Filmer. Indianapolis, Bobbs-Merrill Co., 1936. \$4.00. Descriptions of the manners and customs of the Persians, both ancient and modern, with a chapter on Islam today.
- Whither Islam? A Survey of Modern Movements in the Moslem World*, edited by H. A. R. Gibb. London, Victor Gollancz, Ltd., 1932. 15s.
- Western Civilization in the Near East*, by Hans Kohn. Tr. by E. W. Dickes. New York, Columbia University Press, 1936. \$3.50.
- The Legacy of Islam*, edited by Sir Thomas Arnold and Alfred Guillaume. New York, Oxford University Press, 1931. \$3.00.
- Voices from the Near East*, edited by Milton Stauffer. New York, Missionary Education Movement, 1927. Boards, 50 cents; paper, 25 cents.
- Baha'ism, Its Origin, History and Teachings*, by William McElwee Miller. New York, Fleming H. Revell Co., 1931. \$2.00.
- Mohammed: The Man and His Faith*, by Tor Andrae. Tr. by Theophil Menzel. New York, Charles Scribner's Sons, 1936. \$3.50. A notable biography written from the psychological standpoint of religion.

- Ibn Saoud: The Puritan King of Arabia*, by Kenneth Williams. New York, Peter Smith, 1933. (Out of print.)
- Henry Martyn: Confessor of the Faith*, by Constance E. Padwick. New York, George H. Doran Co., 1923. \$1.50.
- Lilias Trotter: 'Lalla Lilli,' Founder of the Algiers Mission Band*, by Blanche A. F. Pigott. London, Marshall, Morgan & Scott, 1930. 6s.
- The Beloved Physician of Teheran*, by Isaac M. Yonan. Nashville, Cokesbury Press, 1934. \$1.00. A biography of Doctor Saeed.
- Shepard of Aintab*, by Alice S. Riggs. New York, Missionary Education Movement, 1920. 50 cents.

#### PERIODICALS

Missionary: *The Missionary Review of the World* (Moslem world issue, October, 1937), 25 cents a copy; *International Review of Missions* (International Missionary Council, 156 Fifth Avenue, New York), \$2.50; *The Moslem World* (publication office, 46 North Cameron Street, Harrisburg, Pa.), \$2.00 a year, 50 cents a copy, postpaid; *Neglected Arabia* (Reformed Church in America, 25 East 22d Street, New York).—General: *The Literary Digest*, *Time*, *The National Geographic Magazine*, *Asia*, *Life*, daily newspapers.

#### DENOMINATIONAL LEAFLETS AND VISUAL MATERIAL

You will wish to supplement the material in the interdenominational texts with information about the work among Moslems conducted by your own denomination. An inquiry addressed to your mission board or department of missionary education will bring leaflets and other material. If you have equipment for using them, be sure to ask for a list of the stereopticon lectures or motion pictures on the Moslem world available from your denominational headquarters.

The use you will wish to make of worship and recreational

material will depend somewhat upon the type of study group you are conducting. Therefore, a body of worship and program material from which you may make selections has been provided in the appendices.

#### MAPS

Good maps are essential for the work of the group. The following are available:

Wall Map of the Moslem World, 30 x 46 inches, 60 cents.

Outline Maps of the Moslem World. Large size, 28 x 32 inches, 25 cents; small size, for individual use, 25 cents a dozen.

#### COMMITTEES

The effectiveness of this course will be greatly enhanced through volunteer activity committees. Four or five sub-groups might be organized. The closing period of Session One should be carefully reserved for this purpose. At this time each group should lay plans for its particular activities. These committees should function throughout the course, and the results of their work should be collected, if possible, in a closing session.

These committees might be as follows:

1. History Committee. This committee might make a large pictorial map locating the mission stations of their denomination and other places of interest. On the margins of the map or on separate sheets they might list their mission workers by name, and, as the sessions advance, facts and events which are of importance in understanding today's situation.

2. Press Radio Committee. This committee might keep a scrapbook of newspaper and magazine articles which will bring the group up to date on current events. Subjects for which they should be on the lookout would be reports of archaeological excavations in Moslem lands; visits of scientific, educational, and technical experts; student and professor exchanges; sports; treaties; and "hot spots" of political disagreement or settle-

ment, as, for example, Palestine. This committee would be expected to report at the beginning of each meeting or whenever during the discussions their finds were pertinent.

3. Drama and Entertainment Committee. This committee has an opportunity to give real life to the discussions and readings by presenting either during a class period, at a special assembly, or at an entire evening's program one of the plays available on the Moslem world. The participating members of the committee will reach a realization of Moslem customs more quickly this way than through reading or hearing of them. Among the plays on Moslem lands are:

*The Black Tents*, a junior play of life among the Bedouins in Syria, by Florence Crannell Means (Friendship Press, 150 Fifth Avenue, New York, 25 cents).

*Kasim*, a play of Persia, by Helen L. Willcox (Missionary Education Movement, 150 Fifth Avenue, New York, 50 cents).

*Tara Finds the Door*, a play for juniors, by Florence Crannell Means (Friendship Press, 150 Fifth Avenue, New York, 25 cents).

*The Years Ahead*, by Elliott Field (Walter H. Baker Co., Boston, 35 cents), deals with a young Moslem's conversion in this country through his contact with American Christian young people.

For Session II a dramatization of the Moslem wedding described on pp. 93-96 of *A Young Moslem Looks at Life* would be effective.

One of the duties of this committee would be to arrange a social evening for the group. "An Evening on the Oasis" might give an opportunity to introduce the atmosphere of the desert, and Moslem games, stories, music and refreshments would prove interesting and instructive. Suggestions for such a program will be found in *Fun and Festival from Moslem Lands*, by Catherine Miller Balm.

4. Christian Action Committee. This committee would be

charged with finding out everything possible concerning the work of the denominational missions in Moslem lands. It would distribute among group members for report whatever pamphlets and leaflets seemed suitable for a given session theme; it would discover the financial program of the mission and bring it into the group for discussion as to how they might share in it. This committee might prove to be one of the most significant in continuing beyond the series of sessions the work begun during the course. It could arrange for correspondence with young people in mission schools of the Moslem world.

5. Worship Committee. Two appendices at the end of this manual will aid the worship committee. In Appendix A will be found suggested material for worship; Appendix B contains selections from the great literature of the Moslem world. The committee should examine the pamphlet and periodical material of the denomination to find stories and incidents that would also enrich the worship periods. They will prepare a special report on differences between Moslem and Christian worship. The *azan* or call to prayer can be found in any standard encyclopedia.

### CONCLUSION

We hope this study will lead definitely to thought and action both at home and abroad. A realization of the race equality practised within Islam should lead the group to face the race situation in our nominally Christian communities.

The final session may be devoted to a serious plan of definite action whereby the group will resolve to:

1. Inform themselves further on the Moslem world.
2. Inform others on the opportunities and problems of Moslem lands.
3. Participate through prayer, gifts, and life in the work among Moslems.



## SESSION I

### PRESENTING ISLAM

#### OBJECTIVE

To create on the part of the group a desire to know more about Islam as a religion and the situation in Moslem lands today.

#### PROCEDURE

##### DISCUSSION

To reveal the group's point of contact with the Moslem world will arouse their interest and curiosity. First of all, therefore, it is well to draw from the group the information and misinformation they may have about Mohammed and his followers. It is quite likely that the discussion will disclose more prejudice than knowledge and more misinformation than facts.

The world's economic dependence on the Moslem world for oil, dates, Oriental rugs, and olive oil is overshadowed by our cultural heritage of literature, philosophy, art, Arabic numerals, and many words derived from Arabic and Persian roots (algebra, alcohol, balcony, assassin, etc.).

The best source book for such a presentation is *The Legacy of Islam*, edited by Sir Thomas Arnold and Alfred Guillaume.

At the same time it is well to note the conclusions of W. A. Zoerner in an article entitled "Western Culture's Debt to Islam" in *The Moslem World* for January, 1937, as follows:

1. In the present stage of scholarship, there is much that cannot be settled definitely concerning the contribution of Islam to Western culture.

2. Of that on which we dare pass judgment, we agree with Sir Thomas Arnold that the debt is not to Islam but to Moslems, who, as normal human beings, took hold of material available and developed it according to their particular genius.

3. The Moslems were both transmitters of ancient culture and creators of new material, but their main contribution was as transmitters of particularly the Greek tradition.

4. There is, thus far, no evidence to show that their contribution was indispensable to the character of Western culture.

5. The contribution was mostly in the sphere of material culture in contrast to spiritual culture, that is, the contribution of those things which add to physical comfort, more than of things essential to the inner nature of Western culture.

The fact that Islam and Christianity both grew from Judaism gives us a common background religiously, and it is well to point out at the start that Islam came six centuries after Christ and accepts the entire Bible just as we accept the Old Testament of the Jews, adding to that the Koran.

#### TEST

The column at the left contains a number of uncompleted statements. There are three suggested completions to each in the right hand column. The members of the group should be given this test on a separate sheet of paper and should underline the correct word or phrase in each case. If individual copies cannot be made give each member of the group a blank sheet of paper and a pencil; have them write the numbers 1 to 10 in a column, then read the statements with the three possible endings, having them write the one they think to be correct. Stop briefly after reading each, repeating if necessary to allow time for writing the answers beside the corresponding numbers.

When the group have finished either have them exchange papers or have them look at their own papers as you read the statements and explain the correct answers. However, spend a minimum of time on grading the papers, for impressions are more important than details of correctness.



## WHAT DO I KNOW ABOUT ISLAM?

Directions: Draw a line under the phrase that completes the sentence correctly.

- |   |   |
|---|---|
| 1. The population of the Moslem world is                            | one-half that of the U. S. A.<br>about twice that of the U. S. A.<br>about the same as the U. S. A. |
| 2. Mohammed lived   | before Christ<br>at the time of Christ<br>after Christ  |
| 3. Mohammed lived in  | Arabia<br>Turkey<br>Egypt   |
| 4. Islam accepts Christ   | as a prophet<br>as the son of God<br>as the last prophet  |
| 5. The most sacred city in Islam is                                 | Cairo<br>Mecca<br>Jerusalem   |
| 6. Mohammed approved of   | polyandry<br>monogamy<br>polygamy   |
| 7. Devout Moslems pray each day                                     | once<br>five times<br>three times   |
| 8. Western education has caused many of the young Moslems to become | devout<br>faithful<br>sceptical   |
| 9. The Koran is   | Mohammed's home<br>the Moslem's sacred book<br>the pilgrimage to Mecca                              |
| 10. A mosque is   | a false face<br>a form of drama<br>a place of worship   |

## ANSWERS

1. Before giving the population figure call the attention of the class to the extent of the spread of Islam as shown on a map of the world. Starting at the Straits of Gibraltar, trace the solid Moslem belt extending across North Africa, Egypt, Arabia, Iran and Central Asia, clear out to China. Cross this with another line starting at the Adriatic and extending through the Balkans, Turkey and Iran, then reaching down to India, jumping to Malaysia and the East Indies and finally curving up into the southern part of the Philippines. This again is almost a continuous Islamic belt. In most of the countries named the Moslem population is heavily in the preponderance, India being the outstanding exception.

The massed Moslem population of the world is very impressive, although there are no accurate figures for its total and calculations vary. H. A. R. Gibb, professor of Arabic in the University of London, puts it at from two hundred and forty to two hundred and fifty million. Some estimates go higher. We may think of it as approximately twice the population of the United States.

2. Mohamammed, the founder of Islam, was born in A.D. 570. He started adult life as a caravan man. This meant that he traveled and met many people, who broadened his horizon of knowledge. Among these were Jews and Christians. The Koran, with its extensive borrowings from the sacred literature of both these peoples, shows evidence of these contacts.

W. A. Zoerner, in the January, 1937, issue of *The Moslem World*, p. 31, comments as follows:

The cousin of Mohammed's first wife, Waraka, was a reputed convert of Christianity, and others of his friends were supposed to have been acquainted with parts of the Bible. Mohammed is known to have journeyed into Syria as far as Bostra where he surely must

have come in contact with some form of Christianity. Christians of Abyssinia had made contact with Arabia even before Mohammed's day, and many of the stories of the Koran show that Mohammed must have had access to the teaching of some of the Apocryphal Gospels. Mohammed was very likely influenced by the Zoroastrians of Persia for they are mentioned in the Koran, 22:17. It was unfortunate that the Christianity with which Mohammed came in contact was, even at that early date, becoming extremely formalistic and lifeless—lacking the vitality of the church at its inception.

3. Mohammed lived in Arabia, at first in the city of Mecca. In A.D. 622 he fled to Medina. This flight, known as the Hegira, starts the Moslem calendar, as the birth of Christ marks the beginning of the Christian calendar.

4. Islam accepts Christ merely as one of the prophets, Mohammed being the last and greatest prophet. The Moslem does not believe that Christ was the son of God.

5. Mecca is the most sacred city in the Moslem world. One who has made the pilgrimage to Mecca is called a *haji* all the rest of his life. In the opening chapter of *The Young Moslem Looks at Life* we see what tremendous importance is attached to this pilgrimage. The Black Stone in the Kaaba, a survival of pre-Islamic Arabian idolatry, is the sacred center of Islam.<sup>1</sup>

6. Moslem women would have had a very different life if Mohammed himself had not practised polygamy. Following the death of his first wife, Khadijah, he took at least nine other wives. His favorite, Ayesha, was still playing with dolls when he married her and was only a girl of eighteen at his death.

For other adherents of Islam four wives were permitted and concubines at discretion. The children of concubines, how-

<sup>1</sup> See the magazine *Life*, March 15, 1937, for pictures and description of the Kaaba.

ever, were legally recognized. Some modern apologists of Islam emphasize the fact that four wives were permitted provided they were treated alike. As that is impossible the claim is that Islam really teaches monogamy! Islam established a marriage of dominion by the husband over the wife, a contract rather than a sacrament and a contract which could be dissolved at the mere whim of the husband.

7. The most constantly in evidence of the five duties of a good Moslem (witness for Allah, prayer, fasting, tithes and alms, and the pilgrimage) is prayer. Five times every day the muezzin's call from the minaret of the mosque reminds the faithful to turn toward Mecca and present themselves in worship before Allah. The act is closely analogous to the paying of respect on the part of an inferior to a superior. Each act of worship (*salat*) consists of certain bowings and prostrations combined in a fixed order with the repetition of certain phrases of worship and reverence. The details of this worship are very closely prescribed and its observance is regarded as a kind of regimen or medicine for the soul. Moslem theologians have abandoned the attempt to say why the details should be so and not otherwise, explaining them rather as being analogous to the prescription of a physician, which the patient should follow even though he does not know how it works. After each act of worship, and also at any other time, the Moslem may offer up specific prayer in the sense of petition (*dua*) to Allah.

The spirituality involved and expressed in the forms of the *salat* will of course depend on the state of mind and heart of the worshiper. It is possible to go through it as a purely mechanical exercise, and Islam would ascribe merit to such a performance of duty. It is also possible for the performance of this duty to have spiritual meaning and value as a real intercourse between the soul and God.

It is well to point out in this connection that while we are shocked at the idea of a formal and rote repetition of prayers five times each day, we as Christians have been known to recite prayers from memory without thinking a great deal about what we were saying. We have even put together apt phrases into prayers, thinking more of the rhetorical effect on the hearers than of the prayer as a communication to God. The worship committee should make further comparison between Moslem and Christian worship.

8. The conflict between certain absolute statements in Islam and modern educational and scientific ideas has made young Moslems sceptical. They are no longer ready to accept without question certain statements which have as their only authority the traditions of Islam, especially when they are directly opposite to modern ideas of health and sanitation. The common Moslem idea that all running water is pure will serve as an example.

9. The basic Mohammedan belief that Islam is a revealed religion from God is connected with the belief that the Koran came directly from God. Mohammed was merely his instrument, and a passive instrument at that. He spoke what God told him to say and at all times did only what God told him to do. Therefore not only in the Koran but in the Traditions, which treat of what Mohammed said and did, have we the foundations of this religion which came from God in its entirety.

10. The mosque is the Mohammedan place of worship. To be sure it is different in many ways from a Christian church, both as to architecture and as to the sort of service conducted within it. The worshipers generally are found in the open court, but always facing toward Mecca. There are no set sermons and services at stated times, such as we have, except on special days of mourning and holy days.

## PREPARATION FOR SESSION II

## SUBJECTS FOR DISCUSSION

The next session may be developed around the following questions, background for which will be found in the reading assignment:

1. What is the effect on an old-fashioned Moslem of contact with modern ways and ideas?
2. What did Mohammed have to offer to a world which already had Judaism, Christianity, Hinduism, Buddhism, and Confucianism?
3. How did Islam spread into the "uttermost parts of the earth"?

## ASSIGNMENTS

1. For the entire group, *The Young Moslem Looks at Life*, Chapters I and II.
2. The appointment of the special committees as outlined in the introduction and the assignment to them of specific duties for each of the sessions.

ADDITIONAL SOURCES<sup>1</sup>

*Mecca and Beyond*, Chapter I

*The Legacy of Islam*

*What Is This Moslem World?*, Chapter I

*Moslem Editors Say—*

<sup>1</sup> The books recommended under "Additional Sources," here and in following chapters, are listed, with names of authors and publishers and descriptive comments, in the Introduction, pages 6-9.

## SESSION II

### THE RELIGION OF ISLAM

#### OBJECTIVE

To help the group to understand the founding and spread of the Mohammedan religion, that they may better appreciate the problems of today in the Moslem world.

#### PROCEDURE

##### DISCUSSION

a. Devote at least ten minutes at the beginning of the period to a review of the narrative of Mohammed Beg's pilgrimage to Mecca in *The Young Moslem Looks at Life*, answering any questions that may have arisen in the minds of members of the class in connection with this. Have one of the group trace the route on the map.

b. Consider the three questions proposed to the class at the end of Session I.

##### TEST

This test is based on Chapter II of *The Young Moslem Looks at Life*. Follow the same procedure used in Session I as to giving each member of the group a set of the statements on separate sheets of paper and as to grading. This, however, is a true-false examination.

#### TRUE-FALSE TEST

Directions: Mark with a T those of the following statements which are true; with an F those which are false:

1. Before starting a new religion Mohammed worshiped idols.
2. The people of Mecca considered Mohammed's new religion fine for business.
3. Mohammed had only one wife.
4. Islam as a religion is monotheistic.
5. The Moslem believes the Koran is a prophecy by Mohammed.



6. The word *islam* means submission.
7. The Holy War was not used to spread Islam.
8. A good Moslem takes his religion seriously.
9. According to the Moslem calendar this is the fourteenth century.
10. A Moslem believes Mohammed inferior to Jesus.

## ANSWERS

1. True. Idolatry was the common religion in Arabia before Mohammed. He was clever enough to combine certain elements of this idolatry with ideas from Judaism and Christianity which he had picked up from his travels and from his observation of Jewish and Christian groups in Arabia.

2. False. The hostility of the merchants of Mecca, who were afraid Mohammed's new religion would spoil the pilgrimage business from which they gained their livelihood, had much to do with his being driven to Medina in A.D. 622. It was partly to placate this group that the Black Stone of the Kaaba was incorporated in his new religion, so tradition tells us.

3. False. There is a difference of opinion as to the exact number of lawful wives Mohammed had. However, he had at least nine others after Kadijah, as we have already noted.

Writing in *The Moslem World* for January, 1926, on the psychology of Mohammed, G. W. Broomfield quotes Sura 33:49 of the Koran as follows:

O Prophet, we allow thee thy wives whom thou hast dowered, and the slaves (concubines) whom thy right hand possesseth out of the booty which God hath granted thee, and the daughters of thine uncle, and of thy paternal and maternal aunts who fled with thee, and any believing woman who hath given herself up to the Prophet, if the Prophet desire to wed her—a *privilege for thee above the rest of the faithful*.

Mr. Broomfield adds:

Mohammed had nine wives at this time, beside slaves. The



number of wives allowed to the faithful was, and is, four. Mohammed gratified his unruly passions, and, in order to "save his face," claimed that the favor of God placed him above the ordinary moral law. Comment is unnecessary.

4. True. It is interesting to note that the three great monotheistic religions of the world—Judaism, Christianity, and Islam—have all come from the Near East. It is well to explain at this point that "Allah" means God, but particularly the God of Islam.

5. False. Mohammed is supposed merely to have acted as a mouthpiece for God, who told him what he wished his people to know on the different occasions when he gave these revelations to Mohammed. Since the Moslem believes the Koran to be the direct and absolute word of God he holds that there can be no argument about it or discussion of its arbitrary statements.

6. True. Young people in America are interested in the fact that a Moslem agrees to submit himself absolutely to God's will and law. That is also one basic difference the young Moslem sees these days between Islam and Christianity. While Islam demands that he accept without question all the statements in the Koran and the *hadith* (traditions), many of which are contrary to modern scientific knowledge, Christianity sets as a pattern for our lives the life of Christ and demands that we do our utmost to live as he would have lived under the conditions in which we find ourselves.

7. False. Although there is some difference of opinion among scholars as to the extent to which the sword was used to spread Islam, there is no question but that the so-called holy war contributed largely to the conversion of hundreds of thousands. It is only fair to point out that this same method has been used time after time down through history by Christianity as well. The Moslem fails to see in the Crusades the

working out of Christian love and goodwill. It is also to be noted that Moslem merchants have always been very effective missionaries.

8. True. Of course a good Christian or a good Buddhist would be said to take his religion seriously as well. But the Moslem has been more constantly reminded of his religious duties than has the Christian or the Buddhist. He hears the muezzin's call to prayer from the minaret five times a day. Further, in many parts of the Moslem world for centuries church and state were one, so that citizenship involved religious as well as political duties. Also the Moslem has been constantly impressed with the fact that he can make up for moral lapses by being faithful in his routine of prayers and other religious observances.

9. True. The Mohammedan calendar begins with the Hegira in A.D. 622. So our year 1937 is the year A.H. (anno hegira) 1315. The fact that the Mohammedan calendar is based on lunar months of thirty days each is a confusing factor. A special report might be assigned on the Mohammedan calendar as compared with ours, if any student in the class shows interest in this subject. It will of course involve a tracing of the development of our own calendar as well as that of the Moslems.

10. False. The Moslem believes that Mohammed was the last and greatest prophet. This is brought out in some detail in the second chapter of *The Young Moslem Looks at Life*.

### PREPARATION FOR SESSION III

#### SUBJECTS FOR DISCUSSION

Answers to the following questions will be discovered in the reading assignment for the next session:

1. Are there different denominations in Islam as there are in Christianity?
2. What are the five duties that every Moslem should perform?

3. Does Islam consider that there is any place in morality for personal responsibility?

#### ASSIGNMENTS

1. For the entire group, *The Young Moslem Looks at Life*, Chapters III and IV.

2. The assignment to four individuals, two on each side, of the debate subject "Resolved, that Islam is a perfect religion." Such a debate can be very effective. Each speaker should be held to three minutes for his main speech and there should be a single rebuttal of two minutes for each side.

3. The assignment of a special brief report on the comparison of the Moslem and Christian calendars, as suggested above.

#### ADDITIONAL SOURCES

*What Is This Moslem World?*, Chapter IV

*Mecca and Beyond*, Chapter I

*The People of the Mosque*, Section III; Section V, Chapter III

*Moslem Editors Say—*

### SESSION III

#### "THE PERFECT RELIGION"

##### OBJECTIVE

To discover why the Mohammedan thinks Islam is the perfect religion and what it means to be a Mohammedan.

##### PROCEDURE

##### DEBATE

The debate on the subject "Resolved, that Islam is the perfect religion" should begin the session of the group. Follow the debate with a general discussion on the assigned reading.

## REPORT

Have the special report on the difference between the Moslem and Christian calendars.

## DISCUSSION

Discuss the differences between the Apostle's Creed and the Moslem creed as it is outlined in Chapter III of *The Young Moslem Looks at Life*. Take up next the three questions proposed at the close of Session II.

## SUPPLEMENTAL NOTES ON MOSLEM SECTS

It may be wise to stress particularly the way the two great sects of Islam—Shiites and Sunnites—came into being, pointing out that following the death of Mohammed there was great rivalry for leadership of Islam, which by that time had become a powerful political element as well as a growing religion.

Mohammed had left no male issue but had two grandsons, Hassan and Hussein, the sons of the Prophet's daughter Fatima by Ali. The question at once raised was whether the Prophet had intended that his successor should be elected in a free assembly of the tribal leaders or whether he had designated his son-in-law, Ali, as his vicegerent, in anticipation that such succession should pass thence to the latter's eldest son and thus be perpetuated.

The Arabs of Mecca and Medina were imbued through centuries with the democratic traditions of the desert. The elective principle accorded entirely with their age-old tribal customs. Accordingly Abu Bakr, father-in-law of Mohammed, was chosen caliph and upon his death in A.D. 634 Omar, likewise a father-in-law of the Prophet, was selected to succeed him.

At the time of the accession of Abu Bakr, Islam comprised no territories beyond Arabia. Under Omar (A.D. 634-644) the power of Islam was extended over Syria, Mesopotamia, Egypt and eventually over Persia with the overthrow in A.D. 641, at the decisive battle of Nihavend, of Yezdigird III (A.D. 634-641), last of the Sassanian kings. Othman (A.D. 644-656), son-in-law of Mohammed, succeeded Omar in the caliphate and it was not until A.D. 656 that

Ali, whose partisans bitterly resented his being passed over in favor of Abu Bakr, Omar and Othman, finally succeeded to the supreme authority over Islam.

The murder of Ali resulted in the establishment of the two rival lines which are perpetuated today in the Shiite and Sunnite groups. The Shiites have always been considered unorthodox by the majority sect, known as the Sunnites.

An illustration of the symbolism of the dervish orders is to be found in the allegory of the moths and the flame. (See Appendix B, page 45.) The flame stands for the Divine Being. The moths represent mankind. Thus only when the individual completely loses himself does he find God. The mystics of the Moslem world are self-centered, and while they are most exemplary in their own desires to achieve perfection they pay no attention to the suffering of others. This is a point that is often made in presenting Christianity to the dervish orders.

It is not at all unlikely that someone in the group will have come in direct contact with Bahaism, since it is spreading its insidious mesh into all parts of the United States. In many places it is introduced innocently through a congress of religions, a world peace essay contest, or the teaching of Esperanto. There are several recent and authoritative books on Bahaism which should be in the hands of any who have had contact with this offshoot of Islam.

The fact that Bahaism so often enters a community as an effort at bringing together the best from all religions, only to develop later into a divisive force which undermines the work of the Christian church and the vital Christianity of the individual, is all too well known in many parts of the country where just this has taken place.

## PREPARATION FOR SESSION IV

### SUBJECTS FOR DISCUSSION

Answers to the following questions will be found in the assigned reading for the next session of the group:

- I. What is the effect of contact with the West on Islamic family life?

2. Why is it not likely that there will be a gathering of all Moslems into a holy war?
3. Do devout Moslems readily accept communism? Give reasons for your answer.

#### ASSIGNMENTS

1. The entire class is assigned Chapters V and VI in *The Young Moslem Looks at Life*.
2. During Session IV the dramatic committee may wish to act out a Moslem wedding ceremony, based on the description on pages 93-96 of *The Young Moslem Looks at Life*. If there is to be a presentation of any of the plays mentioned in the bibliography this should be done at a time near the fourth session of the class, as all of the plays listed give a clearer understanding of Moslem home life.
3. Individual members of the press-radio committee may be assigned to report particularly on conditions in each of the following countries as reflected in recent press dispatches and magazine articles: Turkey, Arabia, Iran, Syria, Iraq, Albania, Egypt.

#### ADDITIONAL SOURCES

*Moslem Women Enter a New World*, Part III  
*Mecca and Beyond*, Chapters I, V and VI  
*Western Civilization in the Near East*  
*What Is This Moslem World?*, Chapter III  
*Baha'ism, Its Origin, History and Teachings*



## SESSION IV

### ISLAM, SOCIALLY AND POLITICALLY

#### OBJECTIVE

To discover the effect of modern civilization on Moslem social and political life.

#### PROCEDURE

##### DRAMATIZATION

Begin the session with the dramatization of a Moslem wedding ceremony by the dramatic committee, if this has been assigned.

##### REPORTS

Call for the reports on current news from the different countries specified in the assignment to the press-radio committee.

##### DISCUSSION

Discuss the three questions proposed at the close of Session III.

##### TEST

Distribute papers for a brief test, following the plan used in Sessions I and II.

#### OBJECTIVE TEST

1. ....is the Moslem country which has abolished polygamy.
2. The movement for the uniting of all Mohammedans politically and socially is called.....
3. Islam.....equality of the races.
4. The great Moslem university in Cairo is called.....
5. Islam.....the use of alcoholic beverages.

## ANSWERS

1. *Turkey* is the Moslem country which has abolished polygamy. This came as a natural step following the adoption of European laws in place of the Koranic law. Other countries in the Moslem world are following this same path by setting minimum marriage ages for girls. Divorce is becoming a matter subject to civil law rather than to the whim of the husband.

2. The movement for the uniting of all Moslems politically and socially is called *Pan-Islam*. The possibility of Pan-Islam has practically vanished as a result of communication facilities, the growth of nationalism, and the fact that in the World War Moslems fought against each other—contrary to the teachings of the Prophet.

During and after the World War motor roads were constructed all over the Moslem world, while automobiles and airplanes replaced the camel and the donkey as means of transportation. The result is that today when the women of Constantinople unveil, the women of Teheran and Cairo hear of it immediately and begin to plan to free themselves as well.

Whereas for centuries the Turkish empire bound together the great mass of the Moslem world with both political and religious ties, today Turkey is proud of her Hittite origin, Iran is glorying in her Aryan ancestry and both look down at the Semitic Arab and Jew. With these two great blocs of the Moslem world cut off and India facing very different political problems from those of the Near East, one sees how nationalism has undercut any possibilities of Pan-Islam. The fact that Moslems from British India were fighting against Moslems from Turkey in the World War was also a contributing factor to the end of Pan-Islam.

3. Islam *recognizes* equality of the races. The complete absence of discrimination among races in Islam means that there



is a genuine race equality throughout the Moslem world. The darker-skinned peoples form the vast majority of the adherents of Islam, and intermarriage between races takes place freely and frequently. There are no separate mosques for Negro Moslems in Arabia or Egypt, and the spirit of brotherhood among Moslems in South Africa is in sharp contrast to the racial and color lines drawn by Christians in that same part of the world. In the worship of the mosque the prince may stand by the beggar, the black Negro by the fair Turk, for all are brothers in Islam. There are no "Jim Crow" theatres, hotels, or railway cars in Moslem lands.

This has precipitated a wave of Moslem propaganda among American Negroes. Within this year the leader of a group of six hundred Negro Moslems in Hartford, Connecticut, was interviewed. He claimed a growing membership for Moorish Islam among American Negroes in all parts of the country.

Even though this group may never assume major proportions among American Negroes it illustrates graphically that the Negro Christians in our country are not finding us practicing Christian brotherhood as far as race equality is concerned and are turning to Islam for it. (See Appendix A for prayer for race reconciliation.)

4. The great Moslem university in Cairo is called *Al Azhar*. The center of Moslem intellectual and religious life for years, it is located at Cairo. It has gone through an interesting change in recent years, with student strikes, decreasing enrollment, students leaving in disgust at the bigoted and antiquated ideas taught (e.g. that the world is flat) and a final introduction of modern languages, elementary science and courses in European philosophy.

Paul S. McElroy writing in *The Moslem World* for April, 1937, comments as follows:

Within a very few years the enrollment in the ancient and

conservative theological school, Al Azhar University, is reported to have dropped from about ten thousand to less than five thousand. So significant a drop can hardly be attributed to the depression, when tuition is virtually free, and when many have chosen government or foreign schools instead. Modern Mohammedan youths refuse to attend this orthodox institution, revered as it is, many of whose teachings are now regarded as obsolete. Memorizing the Koran, for example, does not provide a livelihood in this competitive world.

At Al Azhar for centuries it was taught that the three important virtues are patience, courtesy and hospitality. It is well to point out that honesty is conspicuous by its absence, for it is considered of secondary importance.

5. Islam *forbids* the use of alcoholic beverages. The Moslem has been taught that their use is a sin. Unfortunately many European and American diplomats and commercial agents in Moslem lands use alcoholic liquors freely. Also American motion picture films give the Moslem the impression that such use is the rule in Christian countries. Thus it is a difficult problem to explain to a Moslem that the use of alcoholics in nominally Christian lands goes on in spite of Christianity and not because of it.

#### PREPARATION FOR SESSION V

##### SUBJECTS FOR DISCUSSION

Answers to the following questions will be found in the reading assignment for the next session:

1. Is Islam making an effort to adapt its teachings to twentieth century civilization?
2. What are features of Christianity that the Mohammedan finds hard to understand?
3. Is there a welcome for the Christian missionary in the Moslem world today?

## ASSIGNMENTS

1. For the entire group, *The Young Moslem Looks at Life*, Chapters VII and VIII.

2. Assignment of several biographies of converted Moslems to be reported on in condensed form at the close of Session V. (See Additional Sources, page 37.)

3. Check with the history committee to be sure that a report and the large pictorial map will be ready for the final session.

4. Check with the Christian action committee for a special report at the final session on what the class can do to give the young people of the Moslem world a more abundant life.

5. Ascertain whether or not the worship committee has a special report to make at either Session V or the final meeting of the group.

6. Is anyone in your study group interested in stamp collecting? Let him turn to the map in *The Young Moslem Looks at Life*. Does this stamp collector have at least one stamp representing each major country included in the Moslem world? Would he like to make a stamp map of the Moslem world, mounting stamps on as many of the corresponding divisions of a large outline map as possible?

7. The poet of the group might write a poem inspired by the quotations in Appendix B or in *The Young Moslem Looks at Life*. He will find many other inspirations in that book.

8. Party-makers might enjoy providing a social evening for the group in the form of "An Evening on the Oasis," as suggested in the Introduction, page 11.

## ADDITIONAL SOURCES

*What Is This Moslem World?*, Chapters II and V

*Moslem Women Enter a New World*, Parts I and VI

*The Pageant of Persia*

## SESSION V

### ISLAM TODAY

#### OBJECTIVE

To discover what is happening to Islam as a religion in the present day.

#### PROCEDURE

#### DISCUSSION

Consider first of all the questions proposed at the close of Session IV. Then call for such committee reports as may have been assigned for this time.

#### TEST

This test is based on Chapters VII and VIII of *The Young Moslem Looks at Life*. If possible have it copied on a separate sheet for each member of the class. Otherwise follow the procedure suggested in Session I.

#### CHECK TEST

Directions: Place a check mark in front of the phrase that best describes each noun in the left hand column below.

- |              |  |
|--------------|--|
| 1. Muezzin   | follower of Islam<br>capital city of Arabia<br>the one who calls to prayer       |
| 2. Ibn Saoud | month of fasting<br>king of Arabia<br>month of mourning                          |
| 3. Ahmadiya  | movement to modernize Islam<br>movement to purify Islam<br>movement to end Islam |
| 4. Dr. Dame  | Syrian evangelist<br>missionary to the lepers<br>guest of Ibn Saoud              |

5. Dr. Saeed

missionary to Arabia  
Kurdish convert from Islam  
leader of Islam in India

#### ANSWERS

1. The muezzin is the one who gives the call to prayer five times each day from the minaret. The worship committee may well report on Mohammedan worship at this time if it has not been done independently.

2. No more colorful figure lives today than Ibn Saoud, the Puritan king of Arabia. He is the great leader who may some day head a Pan-Arabia movement. He has been able to combine in an unusual way his conservative leadership of the Wahhabi sect of Islam and his use of modern methods and techniques. In *Mecca and Beyond* we read of his clever introduction of the telephone into Arabia, over the objections of the Moslem clerics. On the other hand the following quotation from the New York *Times*, May 3, 1937, illustrates his conservative position:

A warning that "Western ways" were gaining ground in Hejaz brought an angry outburst from King Ibn Saoud at a dinner marking the recent departure of Crown Prince Emir Saoud to represent his father at the coronation of King George VI in London, it became known today.

Interrupting a speaker who said coeducation and Western types of dancing were increasing, the King of Saoudi Arabia exclaimed:

"By Allah, if it came to my knowledge that any of my subjects had adopted any of these customs, I would wipe them out of existence by this sword. If I saw any one of my wives talking to any man, even my brother, I would kill both immediately."

The King, who is the leader of the Wahhabis, the most fanatical Moslem sect, cited the Koran to justify his stand.

3. One of the outstanding challenges of Islam today is its effort so to adapt its teachings as to be acceptable in the present

day and age. Mirza Ghulam Ahmad has given his name to an effort of this type and has started a world-wide effort to bring Islam up to date. It is important to note that there are four major groups in Islam today—the reactionaries who are content to follow traditions and old ways, the conservative reformers, the mystics, and the secularists. (See Watson, *What Is This Moslem World?*, pp. 117-122.)

4. The answer to the skeptic who often says that missionaries are not wanted is to point to the reception given medical and educational evangelists such as Dr. Dame by Ibn Saoud and many others throughout the Moslem world.

5. An answer to the church member who says that we must look after our own poor and needy in this country and not force on our neighbors overseas something they neither desire nor will accept is to be found in the biography of a convert from Islam such as Dr. Saeed of Teheran. Here the doubter will find positive evidence that there is need in the Moslem world, that there is a blind groping on the part of the Moslem for something to replace outmoded Islam, and that there is in Islam a fertile field for missionary effort.

It may be strategic to follow the discussion of the check test with the special reports by individual members of the class on outstanding converts from Islam. The denominational headquarters of your mission board will be able to furnish you with information about such converts. See also a series of articles recently published in *The Missionary Review of the World*.

#### PREPARATION FOR SESSION VI

##### SUBJECTS FOR DISCUSSION

It is the hope of the writer that the final session may be devoted to a serious plan of definite action whereby the group will resolve to:

1. Inform themselves further on the Moslem world.



2. Inform others on the opportunities and problems of Moslem lands.
3. Participate through prayer, gifts and life in the work among Moslems.

#### ASSIGNMENTS

1. For the entire group, write five hundred words on "What I can do to help the young people of Moslem lands."
2. Remind the history committee and the Christian action committee of their reports to be made at the final session.

#### ADDITIONAL SOURCES

*The Beloved Physician of Teheran*

*Henry Martyn: Confessor of the Faith*

*Lilias Trotter: 'Lalla Lilli,' Founder of the Algiers Mission Band*

*Shepard of Aintab*

*Voices from the Near East*

*What Is This Moslem World?*, Chapters VI, VII, VIII

*Mecca and Beyond*, Chapter VIII

## SESSION VI

### WHAT CAN WE DO ABOUT IT?

#### OBJECTIVE

To discover what Christian young people in America can do in view of the awakening throughout the Moslem world.

#### PROCEDURE

#### REVIEW

A quick review of what the study has revealed so far, especially noting what has been learned about the work of Christian missions, leads into a class discussion of the strength of

the Christian work in Moslem lands. Attention centers on the work of your own denomination. The map is used, and through reports the locations, size and kind of work being done are brought out. Favorable and unfavorable factors are discussed, needs and challenges faced. The study closes with the adoption of several specific plans of action.

#### REPORT

Report from the history committee provides a background for the final discussion.

#### RECOMMENDATIONS

The Christian action committee may well base its recommendations on the report of the Commission on Missionary Action at the Christian Youth Conference of North America, held at Lakeside, Ohio, June 23-28, 1936. The following is a suggested outline for such a report, subject to adaptation to local conditions:

I. Our conception of missions suggests four kinds of tasks involved in the missionary enterprise: (a) The task of the individual Christian who wishes to take an active though non-vocational part in building a Christian world. (b) Those tasks which by nature of their complexity or distance must be undertaken by the organized church. (c) The task of those who accept full-time vocational responsibility through church agencies. (d) The task of those who do full-time work in non-church vocations with a sense of dedication to the building of a Christian world.

II. We call upon all Christian youth to join us in such personal and group programs of missionary action as the following:

1. Inform yourself. (a) Read and study the Gospels and the Epistles to discover for yourself what it means to be a Christian and the essentially missionary character of Christianity. (b) Know what the Christian church in general and your own denomination in particular are doing in what are commonly known as mission fields. (c) Find out all you can about at least one mis-



sionary project in the Moslem world so that you are able to talk about it intelligently to others. (d) Talk with missionaries and those of other races and nationalities from the Near East or India, seeking better to understand them and their peculiar problems. (e) Discover what missionary materials your denomination offers for young people and see that they are used in your own local group. (f) Read at least one current book on the situation in the Moslem world. (g) Think always of yourself as a world citizen.

2. Inform others. (a) Win at least one other young person to a keen and intelligent interest in awakening Islam. (b) Recruit a class for the study of the Moslem world. (c) Do all you can to develop mission-mindedness in all the groups of your own church. (d) Champion world citizenship and Christian attitudes in world affairs at every opportunity. (e) Use and recommend missionary speakers, books, magazines, films and other materials on the Moslem world that commend themselves to you.

3. Participate. (a) Be an aggressive missionary Christian, applying Christ's principles and spirit to every relationship of life, and enlist others to do likewise. (b) Become a friend of at least one foreign student and make it your purpose to interpret Jesus Christ to him and through him to his country and people, doing all you can to counteract influences which tend to alienate him from Christ and Christianity. (The play, *The Years Ahead*, shows what we can do in this field.) (c) Champion the cause of friendship between individuals of all races and nations. (d) Out of your own funds help support some missionary project of your denomination among Moslems. (e) Consider the possibility of finding your life work within the Christian missionary enterprise in Moslem lands. (f) Consider the possibility of finding in a non-church vocation a full-time opportunity for essentially missionary service. (Not only missionaries, but journalists, diplomats, and business men can demonstrate Christianity.)

#### CONCLUSION

Save the final ten minutes of the last session for a challenging summing up by the leader, in which the whole course will be personalized as much as possible. Face the group with

the following specific questions which have grown out of the study of awakening Islam:

1. Does the Moslem world hold any challenge for you? Would you be willing to go as a missionary? Why? Why not? (Help the class to summarize the *needs* of the Moslem world, the *possibilities* of the new day, the *responsibility* of the Christian church to carry on what has been begun.)

2. Not all of us can go as missionaries. What else is there that we can do for the Moslem world? (Draw the class out as much as possible on this point. They may not have fully grasped the significance of the Christian Action Committee report. If we find ourselves living abroad in business, diplomacy, or journalism we have a tremendous opportunity to live Christ. We can *study* Mohammedan lands and get others to do so, using drama, motion pictures, literature, speakers and other means of increasing our own and others' interest in making Mohammedan lands Christian. We can pray for the work and the workers. We can help support them.

3. What is it that Christianity has to give the Moslem which he does not already have?

4. How does the success of the missionary in Moslem lands depend on our practice of Christianity?

5. Contrast Islamic and Christian attitudes toward God's will.

6. How can the Christian church in America meet more fully its responsibility to the Moslem world?

#### FINAL PRAYER

Close the session with a prayer for the Moslem world as it faces new and baffling problems, praying that we as Christians may be aware of our opportunities and responsibilities as Islam awakens to a new day, that we may so reflect Christ in our own lives that our communities, our own nation, and the uttermost parts of the world may know Christ as a Savior.

## APPENDIX A

### WORSHIP MATERIAL

#### HYMNS

The following hymns, which have been translated into Arabic, Persian, Turkish, or Urdu, and which are being sung in those languages by converts from Islam today, are found in most hymnals that are easily accessible to church groups and are suggested as especially appropriate for this course: "Jesus, the Very Thought of Thee" (a hymn especially dear to many converts from Islam), "There's a Wideness in God's Mercy," "In Christ There Is no East or West," "We've a Story to Tell to the Nations," "Jesus Shall Reign," "Where Cross the Crowded Ways of Life," "Even, Ere the Sun Was Set," "Fair-est Lord Jesus," "Faith of Our Fathers," "O Master, Let Me Walk with Thee," "When I Survey the Wondrous Cross."

Some groups may be interested in the following transliteration into Roman characters of an Arabic version of the hymn, "Crown Him with Many Crowns":

Rannim bila malal  
Ya Mahfal al ibad  
Tarnima Moosa wal hamal  
Lil munim al jawad  
Li hubbi man kadha  
Wa majdi man ad kam  
Wa lil shafii fi-sema  
Wal hamil al atham.

#### BIBLICAL PASSAGES

1. The oneness of the Christian family around the world:  
*Ephesians* 2:11-22; 4:1-8, 11-16.

All kinds of people and all kinds of talents are needed: *Ephesians* 3:14-21.

A prayer for all the family: *Acts* 10:34-38; *John* 3:16-21.

2. What it means to be a Christian: *I Corinthians* 13; *Luke* 9:23-27.

3. Advice and inspiration to young Christians: *II Peter* 1:1-8; *Romans* 8:12-14 and 31-39.

4. Songs and prayers of praise and petition: *Psalms* 1; 4; 5; 15; 19; 23; 24; 43; 51; 67; 95; 100; 103; 121; 123; 150; 63:1-8; 119:9-16 and 33-40; 130:1-6.

5. The transforming power of Christ's message: *I Timothy* 1:12-16.

6. Jesus' great sermon. To many Moslems who come for the first time in contact with the Sermon on the Mount, it is the greatest religious message of all time. To us, of course, it is the text of our whole faith. The following are suggested from the many subjects touched upon in the fifth, sixth and seventh chapters of *Matthew* which contain this collection of the Master's teachings:

Who shall be called truly happy? *Matthew* 5:1-16.

What shall be our attitude toward enemies? *Matthew* 5:38-48.

How shall we plan our worship? *Matthew* 6:1-18.

What shall be our standard of values, or How shall we choose first things? *Matthew* 6:19-33.

What should be our attitude toward other people? *Matthew* 7:1-12.

What tests should we apply for the spiritual life? *Matthew* 7:12-29.

#### PRAYERS

While the author believes it always preferable to encourage members of the group to include extemporaneous prayers at the opening and close of each session, it may be of interest, especially in the consideration of race equality, to use the fol-

lowing prayers from J. S. Hoyland's *A Book of Prayers Written for Use in an Indian College*:<sup>1</sup>

## FOR RACIAL RECONCILIATION

God of all nations,  
We pray thee for all the peoples of thy earth;  
For those who are consumed in mutual hatred and bitterness;  
For those who make bloody war upon their neighbors;  
For those who tyrannously oppress;  
For those who groan under cruelty and subjection.  
We pray thee for all those who bear rule and responsibility;  
For child-races and dying races;  
For outcast tribes, the backward and the downtrodden;  
For the ignorant, the wretched, the enslaved.  
We beseech thee to teach mankind to live together in peace,  
No man exploiting the weak, no man hating the strong,  
Each race working out its own destiny,  
Unfettered, self-respecting, fearless.  
Teach us to be worthy of freedom,  
Free from social wrong, free from individual oppression and contempt,  
Pure of heart and hand, despising none, defrauding none,  
Giving to all men—in all the dealings of life—  
The honor we owe to those who are thy children,  
Whatever their color, their race or their caste.

## FOR BREAKING DOWN OF BARRIERS

King of the whole earth,  
Break down, we beseech thee, by thy great power,  
All those barriers which do now keep mankind asunder;  
Overcome the hindrances of race, of custom, and of prejudice;  
Drive out all those adverse influences  
Which now mar our union.  
Foster throughout the world  
Every movement of thought, of activity, of good-will,  
Which tends, for whatever motive and in whatever sphere,  
To break down isolation and exclusiveness,  
To unite men in common enterprise and service  
To build up cooperation and interdependence.

<sup>1</sup> Available from The Womans Press, New York, for 75 cents.

## APPENDIX B

### SELECTIONS FROM THE GREAT LITERATURE OF THE MOSLEM WORLD

#### THE KORAN<sup>1</sup>

##### THE COW

##### *(Section 19: Trials to be undergone)*

O you who believe! Seek assistance through patience and prayer; for God is with the patient. And do not speak of those who are slain in God's way as dead; nay, [they are] alive, but you do not perceive. And we will certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient, who when a misfortune befalls them, say: We are God's and to him we shall return. Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course. The Safa and the Marwah are among the signs of God; so whoever makes a pilgrimage to the House or pays a visit [to it], there is no blame on him if he goes round them both; and whoever does good spontaneously, then God is bountiful in rewarding, knowing. Those who conceal the clear proofs and the guidance that We revealed after We made it clear in the Book for men, these it is whom God shall curse, and those who curse shall curse them [too], except those who repent and amend and make manifest [the truth]; those it is to whom I turn [mercifully], and I am the Oft-returning [to mercy], the Merciful. Those who disbelieve and die while they are disbelievers, these it is on whom is the curse of God and angels and men, all: abiding in it; their chastisement shall not be lightened nor shall they be given respite. And your God is one God! There is no god but he; he is the Beneficent, the Merciful.

<sup>1</sup> The text of the two passages given here is from Hadrat Moulana Mohamed Ali's English translation of the Koran as included in *The Oriental Caravan*, a collection of Oriental poetry and prose compiled by Sirdar Ikbal Ali Shah (New York, Claude Kendall, 1933, \$2.75).



## THE BELIEVER

*(Section 7: Divine favors on man)*

God is he who made for you the night that you may rest therein and the day to see. God is truly gracious to men, but most men do not give thanks. That is God, your Lord, the Creator of everything; there is no god but he; therefore call on him, being sincere to him in obedience; [all] praise is due to God, the Lord of the worlds. Say: I am forbidden to serve those whom you call upon besides God when clear arguments have come to me from my Lord, and I am commanded that I should submit to the Lord of the worlds. He it is who created you from dust, then from a small life-germ, then from a clot, then he brings you forth as a child, then that you may attain your maturity, then that you may be old—and of you there are some who are caused to die before—and that you may reach an appointed term, and that you may understand. He it is who gives life and brings death; and when he decrees an affair, he only says to it, Be, and it is.

## ISLAMIC POETRY

## THE ALLEGORY OF THE MOTHS AND THE FLAME

*(Translated from the "Mantiq at-Tair" of Farid ad-Din Attar  
by A. V. Williams Jackson)*

One night the Moths into grave Conclave came,  
Eager to find the Taper-lamp, their aim.  
The Conclave voiced: "'Tis fit that one, a-wing,  
Should find the Goal, some certain tidings bring."

A Moth flew forth, out toward that Castle far,  
Saw in the Castle's court the Lamp's bright star,  
Flew back, and his report all open threw;  
Explained—but without knowledge real—his view.

Then spake the Moth-chief, sage of the Conclave grave:  
"No knowledge true of the Lamp our envoy gave."



So went a Second, passed a-close the Light,  
 But only struck the Taper's edge in flight.  
 His wings were singed by the rays of the sought-for Flame;  
 Yet won the Lamp; the Moth returned a-lame.  
 He too, when back, some secrets could reveal,  
 But naught of Union with the Lamp unseal.

The Master spake: "Loved Liege, naught is thy sign!  
 Thy proffered proof much as thy Mate's, in fine."

Then flew a Third—drunken with Love's desire,  
 Folded his wings completely in the Fire,  
 Holding them all the while amidst the Flame,  
 Till, lost in Joy, he One with It became.  
 He grasped the Fire outright from top to toe,  
 His body like the Fire, one single glow.

The Chief exclaimed—who saw afar, amaze,  
 His Color, Substance, all in One, i' the Blaze—  
 "That Moth alone, who thus within It burned,  
 The Mystery knows—but ne'er to tell returned."

#### THE WAY TO PARADISE<sup>1</sup>

Wouldst thou inherit Paradise,  
 These maxims keep before thine eyes;  
 So thy heart's mirror shall appear,  
 For ever shining bright and clear.  
 Give thanks when fortune smiles serene,  
 Be patient when her frown is seen;  
 If thou hast sinned, for pardon plead,  
 And help shall follow at thy need.  
 But shall he hope the prize to hold,  
 Who with new sins conceals the old?  
 Be penitent, be watchful still,  
 And fly the votaries of ill;  
 Avoid the paths that lead to vice,  
 And win thy way to Paradise.

—Attar

<sup>1</sup> This and the following selection are found in *The Oriental Caravan*.

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